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Annex "A," Subparagraph 1a,

Sociological Background

GENERAL CHARACTER OF THE SOCIETY

181 The general pattern of Finnish society can be traced back to the common Northern inheritance of freedom and individual liberty. Because of its ideology, culture and religion--as well as its geographical location--Finland is closely connected to the Scandinavian states and represents a totally different area from East

177 Europe. Its judicial and administrative institutions developed during the common Swedish-Finnish period, and it has received cultural influences from Rome and later from other centers of Western civilization. When annexed to Russia in 1809 Finland represented by far the most advanced part of the empire and retained a position of self-government throughout this

177 period. The effects of this Russian regime are almost non-existent in present-day Finland.

181 As in Sweden, Finnish society is based on an ancient peasant culture in which the active participation of all the people in deciding the fate of the nation has been characteristic. The ideas of democracy and personal liberty are self-evident to a Finn; he could hardly dream of an existence without them. To an outside observer Finnish society presents a picture of extraordinary stability, of a slow, confident development with almost no interludes of riot

181 and confusion. But it is obvious that a change
178 is now taking place. During this century, and especially after the last war, Finland has been changing from a predominantly agricultural country to a predominantly industrial one, with all the implications and problems that arise

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178 from the development of big industry, and economic motives have become more and more predominant in public life. As far as her constitutional or judicial system, public education or general welfare are concerned, Finland undoubtedly belongs among the most advanced nations in the world, and there should be little
[668] reason for social discontent. All the same, the number of Communists is considerable, and represents a potential threat to the peace of Finland.

157 There is no doubt that the Finn is a born individualist and resents very much any outside interference. He is not apt to follow leaders, and anyone wishing to influence the Finnish public must have an extraordinarily strong personality. At any rate, it is wiser to appeal to his reason rather than to his emotions, for

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162 three tribes are the elements comprising the present-day Finnish nation, the common designation for which has been adopted from the name of the westernmost branch of the population.

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[81] The first Finnish settlers were already agricultural people, although hunting and fishing no doubt provided a more ample living. They also had already developed their own artistic forms, as shown by grave finds of tools, clothing and ornaments, and by their epical poetry, preserved in the Kalevala and still unsurpassed by anything Finnish poets have achieved in later ages. Epic poetry is an important source for historical investigation, as it reflects the feuds the ancient Finns had with the Scandinavian Vikings during a heroic, military era which

very nature, customs, ideology and history.

175 Slowly the memories of the civil war began
727 to be forgotten and the resources of the country were concentrated in constructive

175 work. As an independent state Finland showed
181 amazing economic and social progress. In the thirties Finland undoubtedly was one of the happiest countries in the world. Her living standard rose steadily, she had become almost self-supporting, communism as a political party was abolished, and fascism was too alien to the Finnish nature to become an important political factor. At the outbreak of World War II the unanimous desire in Finland was to keep out of the fight. But unfortunately

175 that proved impossible. In her policy of
721 Westward expansion, Russia had long regarded Finland as an obstacle; in turn, the Finns had

Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

181 The Finns, living in the northernmost corner of civilization, have long remained relatively unknown to the rest of the world. In popular imagination they have been regarded as a kind of mysterious people practicing a dangerous witchcraft. Even up to a century ago many a sea captain was reluctant to take Finns in his crew, for they were believed to be able to "tie the winds" by magic tricks and to force the ship to a standstill in the middle of the ocean. To any interested observer today these superstitions seem particularly strange, for the Finns are actually an extremely practical and matter-of-fact nation.

181 157 Their unyielding environment has forced the Finns to concentrate on the problem of acquiring daily bread, and this has contributed to the realistic strain in their character. At the same time, however, they show a keenly developed reverence for spiritual values, as demonstrated in the old poetry in which courage of conviction and idealism are valued higher than military 157 exploits. There exists a tendency to quiet meditation in the Finnish character, probably influenced by the forced loneliness of the wilderness which has been the home of the Finn for centuries. As a whole, the Finn is extremely reticent; he possesses little natural charm; and the sympathetic features in his character can be appreciated only after more intimate acquaintance. The best qualities in a Finn are

157 because of it he has often indulged in petty quarrels and disputes. This stubbornness is called in Finnish sisu, a word which has no equivalent in any other language, and which can best be described by the words of Aleksis Kivi, the greatest of all Finnish writers: " 'Sisu' takes a man even through a grey stone! "

• 181 In spite of its fairly isolated position, Finland
105 has always been open to influence from abroad, and the Finns, while clinging to their traditional culture, have for a long time been ready and willing to accept new ideas. In this way they have created a civilization which is original in in the best sense of the word, at the same time making use of valuable elements of European civilization. The relatively high level of Finnish folk culture is due to the moral qualities

105 of the people and to their having early acquired
●181 a high degree of civilization. The Finn has always wanted to think for himself, and the dominant note in Finnish society has always been liberty--slavery and serfdom have never existed
157 there. The Finn is decidedly individualistic,
[156] cherishing his traditional rights, but he has a reverence for his governmental and judicial systems in which he himself is an active party. He is not easily led astray by revolutionary doctrines, and seldom has he risen against the prevailing authority.

The Finn is not actually conservative--the modern character of present-day Finnish society and culture bears ample testimony to this--but he is suspicious of outside influence. Towards foreigners he is very hospitable--

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[181] The Finns are often described as by nature re-
771 ligious people, inclined to metaphysical medita-
tion, but at the same time calm and composed in
their demonstrations. Indeed, deep religiosity
still is characteristic of a considerable part of
the population. This has been nourished and sup-
ported by the great revival movements which
originated in the last century and still have a de-
cisive role in the religious life of Finland. They
all have had a remarkable national character and
have been little affected by influence from
abroad. The most important among these is the
so-called pietistic movement in the provinces of
Savo and Ostrobothnia. Although in the beginning
opposed by both State and Church, these move-
ments do not show any separatistic tendencies;
on the contrary, they stress the unity of the
church and adhere to the Lutheran doctrine, each